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UNITY

Freedom, Fellowship and Character in Religion

Official Organ of the Congress of Religion

Loftier Good

O hungering earth, in these aspiring years
Which build new faiths like blossoms from the sod,
Still seeking higher heaven and higher God,—
What mightier hopes are thine, transforming fears!
What vaster sight! No cause for grief or tears,
But loftier good than any when men trod
With fixed stern faces fearing threatening rod,—
Since now a manlier onset charms our ears:
High onset for the Truth can rest be found,
For only in the Truth can rest be found,
Or Brotherhood, or knowledge of The Way.
Rejoice, O world, long drugged with fantasy!
Through Truth shall every ill at last be bound,
And good increasingly hold earth in sway.

JAMES H. WEST.

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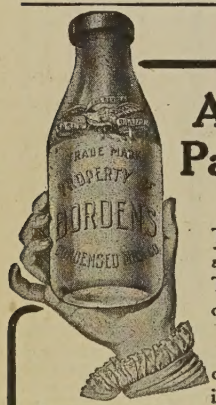

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UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN"

Vol. LXVI. THURSDAY, OCTOBER 27, 1910. NUMBER 9.

ARRIVAL: THAT, TOO, IS DYING.

A ship stands out full sail to sea;—
Such ships have gone before—
But this, her precious freight from me
She bears away and comes—no more.
O ship, your gleaming sails, unfurled,
You take, what Treasure from my world—
When you the Deep speed o'er!

I watch with straining eyes and blurred;
I run along the shore
And call, "Come back! Come back!" unheard.
Comes back the mournful sea's low roar.
O ship, you've dipped beyond my sight!
O sails that shone so full and white,—
O'er trackless waters, gone!

Alone I pace the dark'ning strand;
The sea's night-moan sweeps o'er.
Comes Life to me across the sand:—
"Be still; I know another Shore
Where souls, expectant, greet and hail,
Thy ship with whole or broken sail,
And laugh, "She comes! She comes!"

Windham, Ohio. HARRIET MORLOCK GLEASON.

"Old Age Deferred" is the title of a new book by Dr. Loraud of Carlsbad, recently translated into English. He makes much of the liver and the kidneys in this process. Another man with the doctor's scientific ability might make much of the tongue and the brain. Many people die prematurely from too little thinking and too much talking.

"Should M. P.'s be paid?" is the heading of an editorial in a recent issue of the *Literary Digest*. Why not? When members of Parliament are paid reasonable wages the aristocracy of money goes, and a man of brains without lands will have the advantage at the polls and on the floors of Parliament over the man of lands without brains. This will be a step in the democratizing of England.

The recent adventure of Walter Wellman over the sea has, to the unsporting world, many of the characteristics of freakishness. It lacked the deliberation, the period of experimentation which belongs to the true scientist, and which alone characterizes the scientific method. It would seem as though the dangling "equilibrator" might have been tried out under circumstances fraught with less danger, but at any rate the dash was made and a triumph was scored. The psychic achievement was more significant than the physical achievement. It is nerve, poise, courage in the man that form the indispensable and primal elements in successful air sailing, as in successful land living and water commerce.

A hard-working brother writes from a far-off ministerial post, "It grows harder to maintain churches, but they will not pass away until their work is done, hence we are holding the fort and marching out into the field as we can, in the serene confidence that that which we are doing is the work without which the world would be poorer and sadder." This is a fine test. Churches may pass, but the church remains. Schemes, systems, creeds, organizations, denominations and the machinery connected therewith are transient, but the hunger of the heart for companionship, the thirst of the conscience for justice, the passion of the soul for God remain, and, while these remain, the co-operative efforts of men in these directions will remain. The church in some form or another is to stay.

Chicago is in sackcloth and ashes. The one absorbing topic that engaged the newspapers and the gossips last week was the baseball contest, and Chicago has gone down in defeat. Its glory has departed. The banner waves triumphantly over Philadelphia. According to the *Chicago Tribune*, the grand total of the receipts for the five games, four of which were won by Philadelphia, amount to $173,980. Every player in the Philadelphia team was entitled to $2,062.74. The Chicago players had to be contented with $1,388.20 apiece, the players' portion being divided at the rate of 60 per cent to the winners and 40 per cent to the losers. Chicago is often accused of being over commercial, given to business, bent on money making. The social philosopher studying current excitements might well conclude that it is more given to amusements, bent on fun, that the sporting instinct is the dominant passion in the hearts of ladies as well as gentlemen, in the homes, in college, even in the church, for the places where the results of last Sunday's game were reported while it was in progress were thronged as the churches in the same neighborhood were not. Perhaps all this is good. At any rate it yields food for thought.

There was recently held in Chicago a banquet touched with a pathos which reached only a few hearts beating under grizzly heads. The newspaper describes the place as "a musty old-fashioned banquet hall." The table was spread for one hundred and twenty, but only eight came. They were the remnants of the once famous "Ellsworth Zouaves," the pride of Chicago, the envy of the earlier soldiers in the war for the Union. They were, in a very real sense, "the hope of the country." As play-soldiers they achieved national fame for very unique tactics and splendid appearance, but the play-soldier was ready for grim business. Their Colonel was the first officer sacrificed in the horrible war. A friend of Lincoln, he lost his life in taking down the insolent flag of an aggressive rebellion. And only eight of them remained to gather around the banquet table, and these eight resolved that this should be the last banquet. The senior officer was 81 years of age. The cheering, singing and laughter of previous occasions was wanting, but the old stories remained, and there was plenty of time for each one to talk himself out. May this ending of the Ellsworth Zouaves as an organization be made typical of the vanishing glory of all military organizations, which in their day served a high purpose, but which will have no need of successors in the new day that is coming. The buoyancy and pride which rallied around young Ellsworth in 1860 and '61 is now ready and waiting for leadership on pacific and civic lines.

This is the way Dr. Hirsch, in the last week's *Reform Advocate,* announces and welcomes the coming Theodore Parker anniversaries and, following this welcome, he reprints last week's UNITY editorial and the "Call," "Invitation" and "Correspondence" which appeared in these columns.

What our country owes to this preacher is wortth while recounting, even though they be few today who, though acquainted with the story of its progress in the things of the mind and the spirit do not know that among the builders of our nation's Temple of true freedom he had few peers and no superiors. Not that ours is his theology or even his philosophy. Yet if we have progressed beyond the outlook that he had reached before others of his day, to him we are indebted for our advance higher up the slope. We rejoice to learn that among the men who have promised their aid and interest and will help make the Theodore Parker anniversaries occasions memorable in themselves and profitable for the spiritual life of this community, they are not absent who have been among the leaders of our Jewish congregations and movements. They belong among the sponsors of this gathering of the grateful successors of the great Boston preacher. In him came to speech the voice that had leapt into fire on the lips of ancient prophet. His was the lot of the man of suffering despised of men. A cryer in the desert he, yet after his transition his was still the undying appeal that at last made the wilderness blossom. Indeed the American Synagogue would be disloyal to the best it calls its own were it disinclined to honor Theodore Parker among the great that shine on with the splendor of the sun-flooded firmament. We of the liberal interpretation of Israel's patrimony have long since looked up to him as one having place and name in our sanctuary.

Our editorial space this week is given to a striking study on the part of our New York colleague, Rev. John Haynes Holmes, concerning the ministerial problem. Mr. Holmes writes as an Unitarian, and for the benefit of his Unitarian brethren. His study is elaborate, painstaking and startling, and invites revision, endorsement, criticism or comment, as the case may be. We hope it will provoke further study, for it deals with a vital subject. One may wonder whether other denominations subjected to as searching an examination would not reveal situations somewhat similar. Of course, the interest centers in that which is not written. What is the cause of all this? Is it on account of remediable defects in the church, inadequate representation of the supreme interest by ministers, the fractional preparation for the ministry, or is it, after due allowance is made in this direction, because of a departure on the part of the people's interest, an absorption in things, a hot chase for externals, and, for the time being, a deviation of the interest of the well-meaning elements in society into the secondary but apparently more practical pursuits of philanthropists and moralists? With the decline of the church, if there be a decline, there has also been a phenomenal multiplication of substitutional activities, humane societies, prison reform associations, settlement activities, woman's "clubs" and "leagues," and "unions" in endless variety, all of them more or less successfully taking up some of the church activities and contentions, and all of them seriously depleting the church ranks of their most efficient workers. There is no denying the fact that the woman's club, meeting on Wednesday or Thursday, is a more or less open excuse for non-attendance at the church on Sunday, and still more an excuse for non-activity on church lines; indeed, we suspect that many of the alleged withdrawals have been promotions into positions of trust and usefulness for which the ministry was the logical preparation. These are but a few of the many questions that deserve consideration, whose discussion we hope Mr. Holmes' frank editorial will provoke.

The leading editorial in the *Biblical World* for October is entitled "Religious Education in Colleges," in which is urged with force the need of more fundamental, systematic, religious instruction in colleges, particularly those founded by religious bodies and consequently removed from the restrictions of state institutions, supported by public tax and so prohibited by manifest justice from a religious propaganda that might give offense or awaken the anxieties of certain portions of the community taxed for their support. It is obviously unjust that Protestant or rationalistic estimates of the Bible should be taught in institutions supported in part by Catholics or ultra-orthodox Protestant peoples, but these restrictions are removed from independent institutions, and the need of certain fundamental acquaintance with the origin, nature and content, not only of the Jewish and Christian Bibles,

but of the Bibles of the world, and a study not only of the moralities, but of the spiritualities, the place of the church, the significance of cathedrals, temples, and the arts fostered thereby, should be a part of every well-balanced curriculum, and should enter into the culture of every properly educated boy and girl. The old scheme of education still prevailing, which relegates these studies almost wholly to highly specialized institutions known as theological schools and designed only for highly specialized students preparing for the ministry, has eventuated in a painful degree of inefficiency. Such schools are not only distrusted, but are practically avoided, and the profession of the ministry has fallen into relative disuse and unpopularity. This editorial calls attention to what seems to us the most urgent reform in education today. Let the independent and denominational colleges begin to study these problems of religion and ethics in an academic spirit, adopting the free methods of science, and soon the state universities will follow with the consent of all parties interested, for they will deal impartially with the greatest literary treasures of humanity, the highest achievements of the race, the noblest productions of art. As a step in this direction, the colleges that are free to experiment in this direction should seek at once to establish more organic relations with the educational side of the churches. They now have established academic relations with secondary training schools. The high schools and academies of the country, after inspection and under certain well-defined conditions, are put on the "accredited list," and work done at these institutions is counted as credits in the markings for admission or for graduation. Why should not work equally well done under equal academic supervision in the Sunday-school redound to the credit of the student? Young men and women with college ambitions are forced at the present time to give strenuous heed to their markings. They must select only such studies and devote their time and strength to the pursuit of such as will redound to their "credit" and help on their admission and graduation. If work of sufficient quantity, done with proper thoroughness on Sunday-school lines, were only recognized by the colleges and universities, it would give an added incentive to Sunday-school managements and pupils to do work that is worth while. It would greatly increase the inducement on the part of young men and women of college years to continue their attendance upon such exercises. The college or university that will systematically inaugurate a system of Sunday-school credits will establish a precedent that other institutions will speedily follow. It will be one that will induce Sunday-school and church officers to raise their standards and thereby increase their usefulness. Education on religious lines is the next step forward in the academic world. The old distinction between sacred and secular learning should not be allowed to remain in the curriculum of the schools.

"The Disease of Destitution." This is the significant phrase which engaged the attention of a general meeting recently held at Llanbedr in Wales. Such a meeting is at once hopeful and distressing. Hopeful because such topics are engaging the attention of public spirited men and women, distressing that the facts should necessitate such a discussion. The report in the *Survey* for October 15 should receive careful study. It appears from this report that only one-tenth of the unemployed who applied for relief at the labor exchanges opened last winter in England were found to be able-bodied. The remaining nine-tenths were blind, old persons, widows with little children, and those who were sick in body or mind. Mr. and Mrs. Sidney Webb were prominent among the active leaders. The National Committee is less than a year old, but already numbers 30,000, and local groups are being formed all over the country. Legislation is being urged along these lines. The mixed workhouse is pronounced an unmixed evil. The dependent classes should be divided, the sick assigned to hospitals, the children entrusted to the educational boards who would have power to feed as well as to teach, to clothe and to house when necessary, and the old should be provided for by wise pension provisions. While these gruesome facts originate and justify the phrase, "Disease of destitution," another commission, or, perhaps, the same body, may well take into consideration the equally malignant "disease of extravagance," the over-expenditure, the waste of time, strength, money and material that results in over-production, over-feeding, over or under dressing, whatever adjective will describe the wicked waste, the making of fabrics that neither beautify nor protect, the manufacture of clothes that are never worn out, and the multiplication of styles that lead to indolence, ostentation, and intellectual and bodily inbecility. Civilization, from climatic and other reasons, has made it necessary that human beings should go shod for most of the year in most climates. Art and the industrial trades have made a comfortable, durable and beautiful shoe possible for every foot, but the disease of extravagance has produced something over three hundred different "styles" of shoes for the same foot, which the modern, up-to-date American shoe shop must needs carry, in order to meet the whims and silly fancies of the purchasers. A large portion of these "styles" represent varying degrees of absurdity in direct violation of hygienic, artistic and sanitary laws, and varying degrees of discomfort and unavailability. What is said of the shoe applies still more to the provision for the protection or adornment of the other extremity. Unsanitary, distorting, distressing coiffures which load the heads of women, the most costly of them probably being made of dead people's hair, of which

large quantities are reported to be gathered from Chinese morgues and victims of hospitals, possibly those dying of infectious diseases, are surmounted by still greater atrocities of hats of unconfessed costliness. Four women, each protesting that she belonged to the economic class that does not spend much money on hats, recently found themselves in this presence and confessed to one another the cost of the head-pieces they wore on a week-day morning, whereupon it was found that the average cost in that group of "simple hats" was $13.50, and each one of the hats was confessedly of a type that could not possibly be worn for more than three months before they would become obsolete and consequently unavailable for a self-respecting woman of "plain habits." There is something criminal in this dividing the question and refusing to recognize an economic as well as an ethical connection between the "disease of destitution" and the "disease of extravagance." And it is for the science of sociology and the experts in philanthropy to prove the absolute relation of the one to the other and to reveal the truth that the remedy for these widely divergent social diseases must come from the same prescription.

The Unitarian Ministry: The Problem of Withdrawals

The question of how to supply an adequate number of ministers for the service of the churches has for some years been recognized as one of the greatest problems of modern organized religion. Alarming statistics have been given by the authorities of various denominations as to the rapid decline of theological schools and the resulting dearth of candidates for vacant pulpits. So grave has the situation become within the last few years that committees to investigate the facts and to suggest suitable action have been appointed by several of the leading religious bodies; and it is only recently that the report of such a committee, appointed by the American Unitarian Association and headed by Ex-President Eliot of Harvard University as Chairman, caused wide and interesting discussion. This Committee, like nearly every other body which has investigated the matter, confined itself exclusively to the consideration of the question, "Why are men not entering the ministry as a profession today as they used to do, or as they enter, at the present time, other professions?" It left unanswered an even more pertinent question, which has not apparently attracted the attention even of those who are most nearly concerned with this problem, namely, "Why do so many men today withdraw from the ministry after they have spent a goodly portion of their lives therein?" If men do not find it advisable to stay in the ministry after they have once entered, how can we expect younger men, just starting out upon life's great adventure, to enter at all? Certainly, it would seem to be the wiser plan to hold what we have, before trying to get new. It is an old maxim and true, that "A bird in the hand is worth two in the bush."

These reflections are occasioned by some remarkable figures which are contained in the preface of the Unitarian Year-Book for 1910. It is there stated that, to the list of Unitarian ministers, there have been added during the past year twenty-one new names, while *"forty-seven have been dropped"*; eleven of these having died, and thirty-six having withdrawn from our ministry. A loss of forty-seven men in one year, out of a total body of ministers numbering only five hundred and thirty-eight in all, is appalling, to say the least; and all the more so when it is realized that only a comparatively small amount of this loss has been occasioned by death. The Unitarian church finds itself face to face with the startling fact that during the year just passed it suffered a gross loss of nine per cent of its men, occasioned by death and withdrawal together, and a net loss of seven per cent, occasioned by withdrawal alone. In other words, seven Unitarian ministers out of every one hundred decided last year to leave the active ministry!

An examination of the recent Year-Books of the denomination shows that this loss is exceptional. Nevertheless, a study of the figures available for the past few years is sufficiently disconcerting to arouse our most serious interest. Running over the prefaces of recent Year-Books, I find that it was in 1905 that annual statements were first made in these publications as to the losses and gains in the number of our ministers. Back of 1905, therefore, I have not been able to go, as the Year-Books previous to that date give no information whatsoever. Beginning with this year, however, we find the figures to be as follows:

GAINS.

Year.	Graduates from our Divinity Schools.	Receipts from other Churches.	Total.
1905	8	13	21
1906	13	12	25
1907	8	15	23
1908	4	11	15
1909	15	10	25
1910	5	16	21
	53	77	130

LOSSES.

Year.	Death.	Withdrawal.	Total.
1905	13	15	28
1906	13	15	28
1907	11	12	23
1908	4	2	6
1909	10	10	20
1910	11	36	47
	62	90	152

A study of these figures shows that during the past six years the Unitarians have lost one hundred and fifty-two ministers, or an average of twenty-five a year; the loss by withdrawal being a full third larger

than the loss by death. It shows that the net loss for these same six years is no less than twenty-two, or an average of nearly four a year. It shows that the number of graduates from our divinity schools is considerably less than the actual number of ministers who have died, which means that our professional birth rate is lower than our death rate. This is bad enough, but it is insignificant as compared with the fact that this number of men entering the ministry from our divinity schools is only a little more than half as large as the number of men who have withdrawn from the ministry, in order to enter upon some other walk of life. In other words, for every one man who enters the Unitarian church from the divinity schools, nearly two men depart! It is evident that the recruits from other churches alone save us; and that the most serious problem now confronting us is that of the actual withdrawals from our ministry, which are larger in number than any other single item, either of gain or loss. The loss of ninety men, from this cause alone, in six years, or an average of fifteen a year, is very plainly a most disconcerting sign.

These figures are interesting as they stand, but become more interesting when they are thrown into the form of percentages. Comparing the total number of ministers published in the official list each year, we find that there were five hundred and fifty-three in 1905; that this number sank to five hundred and forty-nine in 1906 and 1907; that it rose to five hundred and fifty-eight in 1908, and five hundred and sixty-three, the highest figure of all, in 1909; and that it dropped to its lowest figure this last year—a total of five hundred and thirty-eight. Averaging these figures, we find that this gives us the number of five hundred and fifty-two. Using this, now, as the total number of Unitarian ministers in service during the period from 1905 to 1910, we find that we have a gain during this whole period of 9.6 per cent through our divinity schools, and a gain of 13.9 per cent through recruits from other denominations; a total gain for the entire period of 23.5 per cent. Turning to the table of losses, we find that during this same period 11 per cent of our men have died, and 16.3 per cent have withdrawn; which gives a total loss of 27.3 per cent, and a net loss for the six years of 3.8 per cent.

Here, certainly, is food for thought; and it is obvious that the vital factor in the whole matter, as I have already pointed out, is that of withdrawal from our ministry. There is a fairly steady, although discouragingly small, gain each year from our divinity schools. The number of recruits from other churches each year is remarkably uniform, and last year was larger than for any previous year on our list. The number of deaths is surprisingly small and maintains a uniform average. All would be at least tolerably well, were it not for the fact that men are constantly leaving us, and this in such large numbers that our gains from all sources are more than neutralized. Especially disconcerting is it to find that the number of withdrawals last year was more than twice as large as that for any previous year since 1905. Whether this is a wholly exceptional occurrence,—like the small number of withdrawals, for example, in 1908,—or whether it is a sudden turn which forecasts disaster in the future, time alone can tell. Certainly, in the light of the appalling figures for this present year, the figures for next year will be scanned with anxious interest. In any case, it is evident that any consideration of the problem of our ministry today must center about this question of withdrawal. And yet, this is the question which has not yet received any serious attention at all! Would it not be advisable to place this matter in the hands of a competent committee charged with the task of full investigation? Could not this committee get the names of all the men who have withdrawn, and find out through confidential inquiry their reasons therefor? Would not such reasons, honestly given, throw a clearer light upon the present condition of the ministry than any information which could be obtained from any other source? Past conditions have been bad. Present conditions are worse. There are startling indications that future conditions will be the worst of all. Would it not be well to begin this diagnosis at once, in order that the disease, if any, may be discovered, and the proper remedy applied?

JOHN HAYNES HOLMES.

Church of the Messiah, New York City, N. Y.

The Church and the Saloon

Until less than a century ago the liquor interests had the tacit approval of church and state, of scientist and humanitarian. In the year 1807 the society known as the Brethren of Christ was organized in a room over a distillery. In 1832 the Bishop of Vermont wrote a book denouncing the temperance workers as infidels and opponents of scripture. As recently as 1866 an article written by a Congregational clergyman, and published in a Biblical Encyclopædia of good standing, acclaimed with gusto the alleged fact that the founder of the Christian Church was a maker and user of wine, and applauded the use of intoxicating beverages as the exercise of a Christian virtue. These illustrations suggest how difficult was the progress of the temperance sentiment. They afford us reminiscent glimpses of a time when to be an abstainer was to be rated a fanatic; when there was no recognized ethical side of the temperance problem, when the deacons in the church were as likely as not distillers, and when the minister received liquor as part of his salary.

Today, as we all know, the liquor dealer is a social outcast; as we have just seen, the liquor interests, even in their least offensive forms, are on the defensive, fighting for existence. Truly a metamorphic change of attitude!—*Dr. Henry Williams in November Century.*

THE PULPIT

"Lest We Forget"

SUNDAY MORNING SERMON AT THE LIBERAL CHRISTIAN CHURCH, BY JOSEPH NEWTON.

He hath not dealt so with any other nation. Psalms 147:20.

On the eve of our national birthday it is fitting that we pause to observe, remember, and reflect. Nor has there ever been a day when quiet thought was more needed, all the more so because so many voices din the ears and so many noises fill the air. As a people we live so much in the passing day, so eager to keep up with the panorama, that we lose the historical perspective in which alone the flying events can be rightly interpreted. Lacking this longer view, we mistake eddies for currents, old things for new, and fiction for fact. If we are ever to see things in true proportion, we must see them as they are set in the larger scene of history.

As a result we stand aghast as evils are exposed, as though those evils were of recent origin. Only the other day the president of a university said that we are living in the most degenerate age since that which preceded the fall of Rome; and if such a man can so far forget the facts as to make a statement so wild, others may be excused for nursing a pessimism half cynical and half sad. The mood of many is like that of Queen in "Wonderland" who lamented that there was jam yesterday and there will be jam tomorrow, but there is no jam today. Full of faith about the virtue of former times, and sure that the kingdom of heaven is to be set up in the future, we are ever sceptics as to our own age.

Let this hour be a watch-tower whence to look back into the past and make note of certain facts, lest we forget. If anyone wishes to be cured of pessimism let him examine the records of other days—if nothing more, the files of old newspapers, not to speak of letters, memoirs and memorials—for there he will come upon the same old lamentations by the same old killjoy spirit, telling of how the world is going to those famous dogs to which it has been going for so long a time. One who inquires of the olden days will learn that the evils of our time are not new, but are as old as man. Kipling saw this man when he wrote, with his jaunty phrase:

> Doubtless the secret hid
> Under Cheop's pyramid
> Was that the contractor did
> Cheops out of several millions,
> And that of Joseph's sudden rise
> To comptroller of supplies
> Was a fraud of monstrous size
> On Pharoah's dark civilians.

While, as an inventive people, we may have devised new varieties of fraud, the root of the matter is at least as old as the pyramids. What is new is the moral light which makes it seem so hideous, the moral sensitiveness which rebels at evils which the past did not question. Our age is a whispering gallery in which everything is heard, a hall of mirrors in which nothing is hid, while with a false tenderness of pride we conceal the sins of the past. History, like a mirage, lifts the past into the skies of the ideal, leaving its ugliness and dirt in oblivion below. The "good old days" are seen in the romance of distance, whereas, if we look at the facts, much of the glamor vanishes. This does not mean that we justify present wrong or that we bespatter the men of former times, but simply that the facts should be recalled, lest we forget.

After all, history is only past politics, and our fathers knew how to play the game according to the rules thereof. Nor were they the guileless patriots of whom we read in the school books. George F. Hoar—the last of the Puritan senators—tells us, in his "autobiography," that more money was misappropriated during the terms of Washington and his successor than at any period of equal length in our history. Writing to John Jay, Morris said, "What a set of rascals we had in that first congress." Jay agreed with him, and added that some of them were on the payroll of the French government. It is now known that Andrew Jackson was elected by majorities which, in some sections, exceeded the population, including live stock. In those days they called these things "sharp practice," but we have another name for them now.

All of us have been disgusted, if not discouraged, by recent revelations in Illinois. But if we go back and study the details of the election of Douglas in 1858—the money spent, the methods used, and the fraud practiced—we discover that Lincoln had to face the same evil in worse form. Douglas, as we now know, spent fifty thousand dollars of his own money, and with others added one hundred thousand in all. Voters were imported from the outside by the train load; and besides, the Douglas party had so laid out the state in districts that Lincoln had every reason to believe beforehand—as a letter written by Herndon, his partner, tells us—that he would be defeated, even if he carried the state. And so it turned out, though Lincoln carried the state by twenty-four thousand majority.

Much is said just now about the influence of big business interests on legislation which they manipulate in their own behalf. It is indeed an outrageous evil, as unjust as it is perilous, but it is nothing new among us. Aside from the long reign of the slave power, which dictated legislation, we can find the same evil at work long before. In his "autobiography" Thurlow Weed—the editor, and political boss—gives us a frank picture of how he secured the passage of bills for the benefit of "the merchant princes" of New York in 1838. Hear him:

"Formerly the suspicion of corruption in a member would have put him into coventry, while knowledge of such an offense would have insured the expulsion of the offender. Now, bribery and corruption prevail to an extent greater than existed in the worst days of the parliament of England. No measure, however meritorious, escapes the attention of the strikers. Venal members openly solicit appointment on paying committees. The evil has been growing, each year being worse than the preceding. Could the secret history of the legislature be exposed to the public gaze, popular indignation would be awakened to a degree hitherto unknown."

And Weed was a good witness, for he frankly tells us how faithfully he served the "New York interests" so that they had only to express a wish, "giving themselves no further trouble about it." Yet he betrays no sense of the impropriety of his course, and when he met some of the "merchant princes" and the question of compensation came up, he writes: "I remarked

that I had already been handsomely paid for all the services I had rendered the New York interests, and in reply to the question how and when, reminded them that in important state and national elections I came, as they would remember, to New York for campaign funds, and that on such occasions they had responded liberally and cheerfully. With that explanation my friends were content to let me go on serving them."

The history of "The Ohio Development Company," whose chief agent was a minister, reads like an early edition of Standard Oil, with an appendix in the form of a huge land-grabbing fraud. One who reads Dickens' "Martin Chuzzlewit" feels that the insurance frauds of a few years ago were really the bungling work of amateurs. In fact, the past which now rises up before us in time, disinfected by distance, was an old curiosity shop of such transactions; and one who reads the story of these "good old days" will not tire himself in walking the floor in worry about the present. We have come to see that the old individual ethics, noble and useful as it is, does not cover the relations involved in the workings of corporate life. We have a larger outlook and a keener moral sense, and in time it will be possible to keep the law from being, what Solon said it was so apt to be, a net which holds the little fish while the big ones break through.

Until this higher and larger conscience is developed the war against corporations—as old as our republic—will continue to be blind and undiscriminating. But it will never win except upon a basis of fairness and right. The corporation was a creation of Roman law. It grew out of the fact that society has forms of business too large for one man's life or means. Hence the "legal man," a mind without decay, a body without death. Corporations are the wisdom of man defying the grave. It is no wonder that Lord Coke was amazed at this feat of Roman genius. The trouble comes when the state gives presents to a few men, whereas it should give presents to all or to none. But we need not scuttle the ship to get rid of the rats, and thereby lose not only the rats but the cargo.

There are those who cannot sleep for fear of socialism; but it is a futile fear. In the sense that we are sociable beings and live in a society, all of us are socialists, or ought to be. But as a political dogma, perfectly definite—denying the right of private-ownership of capital, which in the working out seems to deny, equally, the individual right to labor—socialism can never prevail in this land. Socialism is changing its form so rapidly that it may at last retain only the name, as is true in many places now; but in its original shape it has often been tried, and as often failed; and stands today the most thoroughly discredited political dogma on earth. America, said Emerson, is another name for opportunity—the land founded to insure to every man not only the right, but the opportunity to work, to own property, to acquire capital. And this opportunity must be preserved at all hazard, the only restriction being that capital shall be acquired honestly and that labor shall be free. If this is not the case, as it certainly is not, it only emphasizes the necessity of renewed vigilance in behalf of the basic principle on which our republic was founded.

There appeared not long ago in England a remarkable book called "The Nemesis of Nations." Gibbon was content to seek for the causes of the downfall of Rome, but this author brings forward his well-digested thesis to show that every great state which has tottered to its fall, has fallen because of the ill-adjusted relations between capital and labor. That problem is still with us, and it can be solved only by fidelity to the most clear-eyed and austere justice. Just now we are at the high tide of collectivism in both capital and labor, as a reaction from an equally extreme individualism of other times; but the tide will turn—seems now to be ebbing—and in the golden mean of common fairness we shall find the key to the age-old puzzle.

Party rancor has much to answer for in our history. It has blackened many a fair name; it has led to more than one form of insanity. We have heard men of the first order of intellect talk like drivelling simpletons—all for party. We have heard isms substituted for principles, devices for doctrines, bids for facts, and denunciations for definitions. But so radical is the change at present that we are about to forget that our nation was founded as a government by parties. During the last ten years there has been a decided departure from the ideals of our fathers. Whether for good or for ill this is a fact, and is here noted as such, lest we forget. No doubt the fathers of our nation were fallible like ourselves, but we ought not without good reason to turn from the policy as they enshrined it in our organic political life.

It may be admitted that our two-party system does not prevent the rogue from doing his work, and that he succeeds with equal facility in both parties. But this has been true always and will be so long as there are rogues in politics, no matter what system obtains. Nor can we find relief by appeal to the old Douglas dogma of "popular sovereignty," which not only robs parties of responsibility, but elevates inferior men and becomes, in practice, only another form of that referendum whereby politicians dodge issues and evade the duty of leadership. If the folly of it had not been shown by history, the growing indifference to the ballot would be enough to cause us to pause. What is needed is a faithful and intelligent leadership, not snap-judgment decisions on great issues and intricate policies by men who are too busy or too careless to go to the polls.

Not only politically, but morally and religiously, today is better than yesterday. In his "autobiography" Lyman Beecher complained of the amount of whiskey needed to conduct a religious convention in his day, and at the drunkenness of the clergy. He tells of an ordination service where the ordaining council were almost tipsy. Now the preachers, at least, are sober. Every great corporation is a temperance society, and so complete has been the change of sentiment that we have reversed the aphorism of Lord Byron, that

> Man, being a reasonable being,
> Therefore, he gets drunk.

Reading of the number of divorce cases, some are tormented with fear for the sanctity of marriage and the security of the home. But we do have the decency to get divorced according to the forms of law, whereas in the old days all that a man did in such cases was to advertise the fact that he had ceased paying his wife's debts. Old newspapers were filled with such notices. Instead of an increase, there has been a marked decrease of domestic misery and social immorality. Never were there so many voices pleading for the home and its sanctity, for the child and its rights, for private nobility and public welfare.

One would think, after reading the habitual lamentations, that the church is losing its hold, especially upon

the men. The truth is there is less scepticism among men today than ever before, and more devotion to the church—to say nothing of that "church outside the church," whose temple is the world and whose ritual is social service. Lyman Beecher tells us that in his day "the boys who dressed flax in the barns read Thomas Paine and believed him." Bishop Mead, in his "Old Church and Families of Virginia," records that as late as 1810 it was rare to find a young man of any literary culture who was not an infidel; that every such young man was expected to be a sceptic. Parton, in his "Life of Aaron Burr," makes note of the current belief that Christianity would not outlive two generations. Governor Clinton of New York recalls that "in my younger days there were few professional men who were not infidels." So reads the record of the days of old, when the churches were supposed to be full of men eager to hear the Gospel.

No; it is all fiction. When Dwight came to the presidency of Yale he found only five students who were members of the church, Bowdoin had only one. Princeton was little better; whereas in a recent census of state universities more than one-half of the students Christian union goes on, as it is now going, Satan will number in the colleges. If the tendency towards are found to be church members, with a much larger have to invoke the anti-trust law—which will, no doubt, prove as futile in this case as it has in some others. Tokens of progress, of the increasing kindness, justice, sanity and spirituality of the nation hang out their bright banners everywhere. Never was education more democratic, never was the church more practical and industrious.

And so, with due scorn for the cheap and easy optimism which sees no wrong, and not as a hasty judgment, it may be truthfully and solemnly said, that politically, socially, morally and religiously, our nation moves forward. And the end is not yet, for we are young, as the lives of nations go. Our golden age is in the future, and pray God that it may be long in coming, for the golden age is even the sunset.

On "The Challenge to the Liberal Church"

No one can read the communication in last week's UNITY under this caption without feeling that the soul of its writer is aglow with generous ardor. Argument, however, either with premises or conclusion, is another matter. Some readers, perhaps, may even regret that so much intensity of conviction should be directed to an end that, unless the teachings of history are worthless to assist human judgment, can only result in disappointment. That "the world needs a new church," must have better evidence in support of the proposition than is put forward by Mr. Holmes before wide assent can be given to it. That the world needs a new church because "the historic churches are perishing," is a statement without weight, for the conclusive reason that the historic churches are not perishing. On the whole, the historic churches, those of them that are of much importance, are not even on the sick list. Not by any means as alive to their opportunities as they ought to be, or might be, the human interest in those churches and the corresponding interest of the churches in humanity will compare very well indeed with other periods in Christianity's long history. Several years ago, Mr. Batchelor dug up this bit of information, which he embodied in an editorial in the *Christian Register*: "In 1835, Boston's population was about 70,000. At that time it was estimated that a third of the city's population attended no religious meeing. Voluntary church support had just gone into effect."

Rev. A. M. Gardner, an English Congregational clergyman who has been in Boston for six months, writes in the *Congregationalist* of October 8th, the impressions of a "Friendly Visitor." And one of the things by which he is impressed is the interest of Boston people in the Boston churches. In 530 churches, of which he speaks, his estimate is that "there must be 25,000 people attending more or less regularly on public worship." His estimate does not include Unitarian churches, nor the great membership of Catholic churches.

The Chicago Sunday Evening Club is just beginning the fourth year of public services in Orchestra Hall; beginning the fourth year with great hopefulness. It is given out that last year's attendance at the Sunday evening meetings in down-town Chicago totaled 80,000. It is true that this Club is entirely non-sectarian; but also it is true that it is in no sense anti-ecclesiastical. Quite the contrary, its object is to serve as an arm of the Chicago churches.

It is possible to find "empty churches;" when might they not have been found? What is quite as much to the point, however, is that it is possible to find crowded churches, and not a few of them. I imagine it would surprise the Methodists and Baptists and Presbyterians and Congregationalists, not to mention others, to be informed that their preachers face uniformly empty pews. Certainly they would say that they were not aware of the fact.

Father Vaughan is signalizing his visit to this country by proclaiming the passing of Protestantism. It seems a pity for any Protestant of light and leading to give comfort and support to the eloquent Jesuit in his conclusions. Both Father Vaughan and Mr. Holmes have equal ground for their assertions (and in both cases, it is very flimsy ground), but it is curious to observe the opposite directions to which the conclusions of the two men point. Father Vaughan sees in what he assumes to be the waning faith and vigor of Protestantism, the utter failure of individualism, modernism, rationalism in religion. There must be authority; the authority of an institution; there must be an apostolic ministry; there must be genuine sacraments. Men must come back to these; will come back to these; nay, already are coming back to them.

Now, with exactly the same situation under his vision, this is what Mr. Holmes' survey reports to him: "The church is no longer revered and supported because it is the church,—the priest is no longer listened to and obeyed because he is the priest. The old words have lost their meaning; the old appeals their inspiration; the old sanctions their authority. Christianity, for nineteen hundred years the moulding influence of the mightiest civilization the world has ever seen, seems no longer to have a place amid revolutionary transformations of our age."

And again: "The world wants a church which shall be loyal to truth and not to tradition, which shall be moved by the spirit of freedom and not of authority, which shall be interested in this world and not primarily in the next world, etc." And so,—

"We must begin anew; we must speak a new message and inaugurate a new work."

But "new churches" are not made to order. Protestant Christianity renews itself by quiet, evolutionary processes from age to age. It is renewing itself in these days. We all have our hours of feeling blue, I suppose, over religious conditions; and of lamenting religious indifference and the shallow complacency of much that passes for religious zeal; but speaking for myself, nothing recalls my mind so forcibly to the really noble and variously effective character of Christianity as we have it, taken as a whole, like such pronouncements as this by Mr. Holmes, in which it is set down as a fact not to be questioned, that the religion in which we were reared is a thing so entirely outgrown as to be beyond any further use.

Of all the conclusions reached by men of Mr Holmes' enthusiastic ardor for a sociological religion, the most naive is this: that the indifference to Christianity, to religion which really does exist, all or mainly proceeds from the profounder insight, superior earnestness and more thorough-going devotion to the nobler humanitarian interests of the multitude who have cut the churches out. No single reason accounts for such defection from the churches as there is; but the most superficial observation of the habits of the unchurched shows that selfish disinclination for the restraints of religion, fondness for pleasuring and the vanities of this illusory world," are at the bottom of a great part of it. For the rest, the exigencies of modern business and industry, which deprive thousands and thousands of workers of Sunday leisure, and thus subtly undermine religious habits, constitute a considerable item. Add to this the expense of church attendance, which is something of an item and affects many more people in this era of high cost of living than hitherto have been affected by it, and we have an apparently reasonable accounting for the bulk of church desertions. There are other things which I might name, but the reader will doubtless think of them. And to sober thinking, is it not quite patent that the cause which is responsible for the smallest number of church desertions is that longing for a new religion embodied in a new church, which to Mr. Holmes seems to be the state of mind of the whole unchurched multitude?

One other point, only, I wish to refer to. In one and all of the appeals for a new humanitarian, sociological church, it is assured that the pathetic cry of the heart of man is for a church that deals with this world, a religion that centers in *this* life. As though the religion to which the men of this generation were born had no connection with this world and life; and as though the religion preached and taught in the conventional churches today, orthodox and liberal alike, were altogether given over to dreams of a future world and life. Who does not know that this is a travesty upon the facts, grotesque in its proportions? Is man so poor of soul that he cannot think of heaven without forgetting that his feet touch the earth? Is it not rather true, other things being equal, that those who look upon their fellow-beings as immortal will have for them and for all life a deeper and more sacred interest? It does not appear that Channing's concern for the welfare of mankind was lessened by the thought bestowed by him on spiritual and eternal things. One does not get the idea that Theodore Parker's zeal for human justice suffered from his passionate belief in immortality. Nor did the like conviction in any way weaken the humanitarianism of Freeman Clarke or Edward Everett Hale. Mr. Holmes is himself, of course, a believer in immortality; and being a student he must know how the belief has helped to humanize mankind. How is it that he fails to see that even to minimize the church's faith in life's continuance would be not only to palsy its spiritual power but to rob it largely of its passion for right and justice? CHAS. E. PERKINS.

Keosauqua, Iowa.

Correspondence

THE "BOY PROBLEM" IN THE MIND OF A NEBRASKA LAD

A QUESTION

Dear Uncle Jenk:—

I am writing to you to ask your advice on a point on which my dad and I do not agree. I have been invited to join the "Boy Scouts," which seems to me to be a pretty fine organization, with a good aim, but papa says I had better wait and see more about it, and he asked me if I would like to write to you and ask you what you thought about the organization. I hope you will be able to say enough good things about it to convince daddie that it is a good thing for me and every other boy who wants to be bettered. Please tell me what you think about it.

Yours affectionately,

———.

THE ANSWER

Dear A———:

I was very glad to get your letter and to find how well you can write. Keep at it. I am also glad that you wanted my advice about the "Boy Scouts."

In the first place, let me tell you that I think it is a pretty good thing for a boy to talk things over with his daddie, and if daddie hesitates or differs from the boy's opinions, the probabilities are that daddie is more nearly right than the boy, because he has been on the road longer than the little chap, and he has seen some things that the little boy will see later along.

I am not so sure that I think the Boy Scouts a very good thing for a boy of your size and home. If you had not a kind father and mother, and had not any big brothers to boss it over you, and nice sisters to play with, if you had no books and no chance to "hike" it out for yourself, and with your neighbors, it might be different, but as it is, I am a little suspicious of the Boy Scouts for you for these reasons.

First, you must know that, although I was a soldier myself for three years, and would be willing to soldier it again under the same circumstances, if there was a great cause at stake, and there were slaves to free and a free government to maintain, I don't like the army. I don't want any more wars, and the military side of the Scout movement will awaken enthusiasm in the boys in wrong directions.

I don't think that we need any more battle ships in the United States. I think we can get along without soldiers, and while there is much good in the military drill, there are probably other ways by which you could be kept well and husky, and your individuality better respected.

In the second place, there is danger that it will take a good deal of your time and energy that would better be spent in your happy home and at your books. You will have to do a good deal of grubbing away with books and slate and pencils before you graduate from the University. There is time enough for you to get your fun later on. Now it is time for little boys of your age to be in bed by about eight or nine o'clock.

There is another thing that makes me still more suspicious of the Scout movement. I am not sure it is a good thing for a little boy to make pledges and vows and condition his fellowship on signs and grips, badges and sharp competition. If you go into it you will accomplish the "coups" easily and do the "hikes" and you will be a good brother Scout, but why not be a good brother to the boys that are not Scouts? I am a great Democrat. I like to have boys grow up with the feeling that they are just as good, but not better than the other boys, and it is not necessary that they should make artificial boundaries to their fellowship. I am a little afraid of the "gang spirit," and then the competitive spirit, the getting honors that will leave some other poor fellows who cannot run as fast or work as hard or climb as nimbly or see as quickly, feel cheap.

So, on the whole, I am afraid I will have to lead away from the direction that you want me to. I have seen a lot of these movements. They come and they go, and sometimes leave a little disappointment and a bad taste in the mouth. It costs a little money, it costs a good deal of time, and it arouses a good deal of enthusiasm on lines that are hardly worth while. So, if I were you, I would wait a bit. Let the Scout movement run until a year from now, and then see whether you want to join it as badly as you do now.

With much love,

Your "Uncle Jenk."

The Farmer's Automobile

To the average man in the city the automobile is merely a luxury, and a very expensive one. What he is obliged to pay simply for storage is a formidable item. Accidents on crowded streets are frequent and costly. Repair men are quick to take advantage of a customer who is unfamiliar with machinery. It is probably not unfair to say that there are now in use in the large cities more automobiles than there are people who can really afford the outlay for a mere luxury.

In the country, however, the city man's toy becomes an economic investment, which brings satisfactory returns on its cost. The farmer's time is valuable. Nature allows him only a few days in which to harvest any particular crop, and his season is correspondingly short in planting and seeding. In a critical period, when conditions are most favorable for planting or harvesting, the time that the automobile saves in necessary errands makes it an economic agency of production. The mere saving of time, however, is only a small part of the usefulness of the automobile in the country. A few years ago there was much pessimistic talk about the tendency of farmers to 'retire' and live in small towns on the rent received from their land. The automobile is now keeping the owner on his land. His family, who wanted to live in town for social advantages, has discovered that it is more satisfactory to enjoy the full income of the farm and own an automobile which can run to the city in the time that would be spent in walking a few blocks than to pay rent and other expenses of living in town. The rural mail delivery, the telephone, and the automobile give to the family in the country owning a good farm the command of social advantages that are enjoyed by only a few of the people who live in cities. The field of trade that has thus been opened to the automobile manufacturer is almost unlimited.

The remarkable success of the automobile-makers in selling their product to the farmers may suggest an opportunity to manufacturers in many other lines who have overlooked the possibilities of agricultural trade. The American farmer of today is not the man of even twenty-five years ago. In the period that followed the Civil War, until about 1890, the area under cultivation increased more rapidly than population in the United States. Overproduction during this period caused a disastrous decline in prices, which was accelerated by a large expansion of wheat-growing in Russia, Argentina, and India. Since 1890 population in the United States has increased faster than the area under the plow, and during the past fifteen years the farmer has profited by an almost continuous advance in the average of agricultural prices. The demand for farm products is increasing more rapidly than the supply, and the farmer will profit more and more from this condition in years to come. Farmers who have paid cash for automobiles this year may have needed credit on a $15 road-cart twenty years ago, and they will be equally liberal in the future in patronizing manufacturers or merchants who can offer them substantial value for their money.—*The Iron Age.*

DROPS OF DEW

"Ilka tiny blade o' grass
Has its ain puir drop o' dew."

This pristine proverb with its wording quaint
Hath found a place within my heart of hearts,
A sense of rest and comfort it imparts,
A sweet refreshing, lest my spirit faint.

To every tiny blade of grass that lives
Comes needed moisture; not perchance from spring,
Or shower, or rippling streams that dance and sing—
Oft one pure drop of dew the blessing gives.

For some, life's streams like teeming rivers wind;
Deluged with ceaseless bounties, some there be;
And unto every one, yea, unto me,
Some pure, sweet drops of good their way shall find.

Fain would I lift my inmost soul to greet,
And hold them close, like dear, expected guest,
These tiny drops by which my life is blest,
And made to grow strong, purer and more sweet.

GAZELLE STEVENS SHARP.

LYRIC

Lyric, Lyric, thou the frailest
Of the Muse's little ones,
Like a cockle-shell thou sailest
Where the current fiercest runs—

Lyric, Lyric, rising, falling,
Dancing with the foamy fleck
On a tide where, past recalling,
Strongest barks have gone to wreck—

Lyric, Lyric—yet I send thee
With the wind and wave to rove.
Children playing may befriend thee,
Wandered up some sunny cove.

Edith M. Thomas in November Century.

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THE FIELD

"The World is my Country, to do good is my Religion."

THE APOSTLES' CREED AND ITS VALIDITY

Dr. Karl Kautzsch, pastor of the evangelical-reformed congregation in Dresden, has issued, in conjunction with several other liberal ministers, a series of lectures delivered before the Protestant Union at Dresden and covering the historical evidence surrounding the formal and real validity of the so-called Apostolic confession.*

The historical evidence may or may not be of permanent value, and its acceptance is not to be expected in conservative circles. Of indisputable value, however, is the idea that conects these lectures mutually and their entirety with life about us,—the unification of Protestant hope and interest in spite of dogmatic tenets. Much will be forgiven, many dogmatic fortresses will yield, before the urgency of this appeal.

"Once on a time the church fathers confessed to their faith," says the Rev. W. Gamper; "and now we tire ourselves out in an attempt of placing faith in their confessions." Consequently, the purpose of this book is to collect that historical evidence which renders the Apostolic confession equal to a historical document, and takes from it the value of a condition upon which salvation is based in the Lutheran Church.

Many will refuse to accept the results of this historical study, but the real issue will remain emphatically valid,—the truth that Protestants owe to their common interests, to their common faith in one Father, one Christ, a unification of purpose and aim that was hitherto but too often sadly overlooked. Time and again persons meet that are obliged to co-operate on spiritual grounds in spite of all dogmatic differences. Christian life demands that church membership cannot be made to depend upon a full acceptance of the doctrine of the trinity or upon the support of the contents of the Apostolic confession. The will to believe, to share in Christian fellowship, is superior to the acceptance of all the teachings of a historic church. Mr. Gamper is right in maintaining that neither a formal confession nor any other written agreement and constitution will suffice for making a congregation a religious or social unit: "It is the Spirit alone that vivifies a church organization."

Of such evidence of spiritual life there are many in this book; and it seeks its lasting expression in a recognition and a realization of that religious sphere which surrounds Jesus as a historical person and as a leader in every phase of true humanity.

The tendency of these lectures, then, is to show that no formality of word and letter will lead mankind into this state of ideal humanity, much less keep our congregations alive and capable of solving tsose innumerable questions that every day are craving for a solution.

It seems possible to hold this idea without effecting a theologico-dogmatic annihilation of the Apostolic Confession. Numerous Protestants cannot accept arguments from oriental mythology as equivalent to those derived from the Bible and Christian history. Many will not be able to hear without protest that Paul's dogmatics are responsible for the view of Christ's twofold being, nor that the crucifixion and the ascension are historically untenable.

But to recognize Jesus as the "Master," to live in his spirit,—this *life should* unite all Protestants! This is brought out sufficiently, clearly and beautifully by these lectures, and, we hope, not in vain. J. C. B.

*Das sogenannte apostolische Gaubengeschictlicher Forschung. Leipzig, 1910 obekenntniss im Lichte

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Still must we flash the torch aloft, but the great train is following, and the ear of faith and courage catches its far-off whistle and knows that it will soon come thundering along the line, bringing the great majority abreast of us who early struck into the forest of ignorance and prejudice and blazed the trees.—*Frances E. Willard.*

We believe the highest evolution of this age is not only the new woman with lofty ideas and noble purpose, true to the principles that God has given her, but the twentieth century man foregleaming at the close of the nineteenth, who has been so well described as "brawny, brainy, and brotherly."—*Lady Henry Somerset.*

LAUREL LEAVES

Illustrated by Bertha E. Jaques, Bertha L. Corbett and Other Artists.

1. The New Year. Horatio N. Powers.
2. Nature's Ministries (To a shut-in). Evelyn H. Walker.
3. Many Dear Things of His Providence. W. C. Gannett.
4. Thou Mindest Me of All Bright Things (To a young girl). Evelyn H. Walker.
5. From Wishing-Land (Wishes for her birthday). Robert Louis Stevenson.
6. Sunset and Afterglow (To one in the afternon of life). Evelyn H. Walker.
7. My Dead (For Consolation). F. L. Hosmer.
8. Flower Messengers (With a gift of flowers). Evelyn H. Walker.
9. Not by Appointment Do We Meet Delight and Joy. Gerald Massey.
10. Thy Birthday, Dear! Lilla T. Elder.
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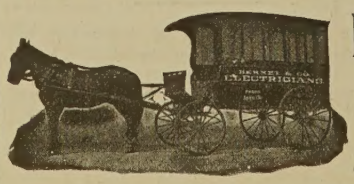

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